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The Bombay Guardian.

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PUBLIS-ED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The English are by temperament essentially a phlegmatic people. They have a horror of sentimentalism. Their ancient rivalry with their Gallie neighbours has contributed something to their great dislike of any procedure that seems to spring from sentimental considerations. They rather glory in their superiority to emotion. When some extraordinary event has surprised them into an unusual manifestation of feeling, you are sure to see them on the morrow assuming a sternness and rigour worthy of a Brutus. An unusual explosion of feeling is sure to be followed by a reaction. If sympathy has been powerfully awakened, they will compensate for it on the morrow by an imperturbability bordering on antipathy. As soon as we noticed the great degree of popular feeling aroused by the Bulgarian atrocities, we had a conviction that this would speedily be followed by a disposition to apologize for the Bashi-Bazooks, and to frown upon the wretched Bulgarians. And so it has come to pass. Of course there are very many in England who hold fast to their detestation of the slaughter in question; but the revulsion of sentiment is sufficiently traceable in the secular press as well as elsewhere. Politicians understand this law of action and reaction very well, and when they see a display of unusual feeling, they just stand aside till the gale passes, and a great calm succeeds. They bide their time, and take the people on the other tack. It is very sad that Bulgarian villages should be liable to such outrageous onslaughts, but then Russia must not be allowed to substitute her sway for that of the Porte, and create anew on the banks of the Bosphorus the Rome of the East. Such seems to be the present attitude of England. Is it possible that England's forces may again be found in Turkey fighting with Russia, in order that a most wretched and impecunious Government may be preserved for a little longer? We cannot say that we at all like the idea of Russia's gaining possession of European Turkey; but we cannot see that Great Britain or any other Western power is called upon to defend the Sultan against the encroachments of his neighbour. As we have said, nothing will really secure this but a permanent occupation of the country by the forces of Great Britain, a thing not to be thought of. The Protestant missionaries in the Turkish Empire deprecate very much a change of the ruling power from Moslem to Russian, and this for the reason that they have been allowed to pursue their work among the Oriental Churches without serious hindrance, and because the conversions from Mahomedism have as yet been few. They fear that if the Czar, who claims to be the head of the Greek church, were to be the Sovereign of Turkey, they would not have the same liberty to preach the Gospel that they have now. It is certain however that so soon as their work begins to tell extensively upon the Mahomedans, the Government of the Porte well do its utmost to thwart them. Let us hope that by the guiding or overruling hand of Providence, there will be a change for the better in the Government of European and Asiatic Turkey.

—Evangelistic services were conducted throughout last week by Dr. Thoburn, in the Hall of the Framji Cowasjee Institute, which was filled night after night with most attentive audiences. About thirty persons made themselves known as seekers of salvation, and were instructed and prayed with, and most, if not all of them professed to have found peace and joy in believing. Dr. T. preached in St. Andrew's Church on Sunday evening, and in Falkland Road Hall Monday evening and Tuesday morning, leaving for Calcutta on the day last-mentioned. Bishop Andrews preached on the Lord's Day evening in the Framji Cowasjee Hall, on Tuesday in the Baptist Church, and on Wednesday in St. Andrew's. A profound impression was made by these discourses. We have seldom heard so gifted a preacher. All that came in contact with Bishop Andrews were delighted with his loving spirit, simplicity and earnestness, combined with great mental power and excellent sense. On Lord's Day morning, in Falkland Road Hall, after a sermon by the Rev. Jas. Shaw, the Bishop ordained Mr. T. H. Oakes and Mr. W. Curties, as deacons, and in the evening, at Framjee Cowasjee Hall, he ordained the following persons elders: C. W. Christian, G. K. Gilder, T. H. Oakes, and W. Curties. Rev. Messrs. Thoburn, Mansell, Parker, Wheeler, Cunningham, Hard and Bowen took part in the imposition of hands. The S. India Conference of the M. E. Church commenced its sessions Thursday, Nov. 9, and continued them day by day till Tuesday, 14. The members of Conference were Messrs. Thoburn, Hard, Bowen, Goodwin, Robbins, Blackstock, Nichols, Osborne, Gladwin, Fox, Davis' Shaw, Newlon, Christian, Gilder, Lee, Mookerjee, Robinson, Oakes, Carties, Janney, Rowe, Peters. Messrs. Mansell, Parker, Cunningham and Wheeler of the N. I. Conference were present, and participated in the discussions. The meetings were open to the public, and many attended from day to day. The Minutes will shortly be published. To those who took part in this Conference it was an august and memorable occasion, and their hearts were much drawn out in thankfulness, in view of what God has wrought.

—We hear with great regret of the death of Mr. John Dalziel, connected with the Free Church of Scotland's Nagpore Mission, as a teacher in the Institution. He died of Cholera on Monday last, the 13th inst, leaving a wife and six children. Mr. Dalziel came to this country in 1864.

—There has been an appalling disaster in Bengal. A good deal of lower Bengal has probably been reclaimed from the sea by the deposits of the Ganges and Brahmapootra, and from time to time the sea appears disposed to reassert its ancient sway. On the 31st of last month there was a cyclone that brought what is called a storm-wave over the land and inundated a large and populous district. We are only just now beginning to apprehend rightly the fearful destruction of life caused by this disaster. It was sufficiently startling to read some days ago that five thousand human beings had lost their lives in this inundation; but from day to day the figure has been rising till now it is affirmed that hardly less than seventy thousand have perished. If twenty lives are lost in a railway accident, the whole country is convulsed with the news; with what emotions then should we greet the announcement of a catastrophe involving the destruction of 70,000 men, women and children! The thought naturally arises that the vast population of the Gangetic delta are living in a very dangerous locality. The channels by which the various streams of the Ganges and Brahmapootra find their way to the Bay of Bengal, are also so many avenues by which the sea may suddenly be driven upon the land. Some years ago there was a cyclone or a bore that caused the waters of the Hooghly to rise above their banks and in their subsidence large ships were found stranded upon *terra firma*. We are told that not a sparrow can fall to the ground without the consent of the Ruler of heaven and earth, and we may not refuse to see the hand of God in this catastrophe. God is speaking to us all by famine and by flood, and it were well if all would humble themselves beneath his mighty hand.

—We suppose there has never been so much grain in this Presidency as at the present time. Immense quantities have been brought in from the North, and it is difficult to prevent a block at the railway stations because of its arriving faster than it can be easily taken away. And yet the distress is increasing. The sanctimonious Banyans who are shocked at the death of a pigeon and who strew the ground with sugar for the ants, ruthlessly hide their stores of grain till the highest possible price shall have been reached, no matter how many thousands of human beings perish in the interim. In a time like this, Government would be justified in adopting a policy like that of Joseph in Egypt; they would certainly be justified in fixing a price above which no grain should be sold, and in proclaiming confiscation of all secret stores of grain.

—We have received an account of the exhibition of the City School which we are obliged to decline, as our space is pre-occupied.

—The first para, in our last issue was sadly misprinted. "The Hindoos do not believe that illumination follows death." The word "Hinduism" got in instead of "illumination," and made nonsense of the passage. Another mistake was in the article "Famine and the Gospel;" the paper whose comments we noticed was the *Dnyan-Prakash* and not the *Indu-Prakash*. We would apologize to both papers.

—We have received the October number of the *Indian Evangelical Review*, and hope soon to notice it more fully.

THE METHODIST CONFERENCE.

At the recent sessions of the South India Conference of the Methodist Episcopal Church, held at Bombay, the following appointments of preachers were made for the ensuing year:—

BOMBAY DISTRICT, GEORGE BOWEN, PRESIDING ELDER, BOMBAY.	
Conference Evangelist	William Taylor.
Bombay	George Bowen, J. F. Rowe. One to be supplied.
Poona	John Blackstock.
Tanna	W. E. Robbins.
Egutpoora	To be supplied.
Mhow	M. H. Nichols.
Nagpoor	W. J. Gladwin.
Kurrachee	D. O. Fox.
CALCUTTA DISTRICT, J. M. THOBURN, P. E. CALCUTTA.	
Calcutta	J. M. Thoburn, F. A. Goodwin.
Seamen's Church	T. H. Oakes.
Darjeeling	To be supplied.
Raj Mahal	P. M. Mukerjee.
Allahabad	Dennis Osborne, L. R. Janney.
Jubbulpore	To be supplied.
Agra	C. W. Christian.
Meerut	G. K. Gilder.
Roorkee	D. H. Lee,
MADRAS DISTRICT, C. P. HARD P. E., MADRAS.	
Madras	C. P. Hard, F. G. Davis, R. Peters. One to be supplied.

Bangalore ..... J. Shaw, W. E. Newlon.
Bellary ..... To be supplied.
Hyderabad and Secunderabad ..... J. E. Robinson & W. T. G. Curties.

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CONSEQUENCES.

Some are very unwilling to admit that a question of duty may be determined by consideration of the possible consequences of the proposed action. There are many things that are in their own nature sinful, and with regard to these there is of course no occasion for considering the consequences. To steal is wrong even though we should think that the results in some particular case would be good. If a man, to save the life of his wife or child were to steal from some miser who had more money than he knew what to do with, it would still be wrong. Many persons think that there are cases where deception may be practised; but a violation of the truth is in itself a wrong thing, and we are not responsible for the results of our obedience to the law of God in this particular. When Daniel opened his windows and allowed the people to see him praying to God, he knew that he would be thrown into a den of lions for so doing. There was no particular obligation upon him to allow himself to be seen at his private devotions; at another time it might have been a question if it were advisable thus to court publicity; his own spirit could hold communion with the Father of spirits, without genuflexions or the opening of the window; but under the circumstances, he did not hesitate to let it be seen that he engaged in his accustomed acts of prayer, precluding even the supposition that he would cease from his acknowledgment of the true God at the command of a heathen king. When Balaam had received intimation from God that he should not consent to Balak's proposal, he had no right even to contemplate the inducements held out to him to consent; but he did contemplate them and allowed himself to be swayed by them.

There are actions, however, about the right or wrong of which we cannot always determine without consideration of the probable results. A man may do a thing simply for the purpose of leading another person to do the same who he hopes will be benefited by it. For instance, a man may leave the place where he ordinarily worships and attend a service conducted by some successful evangelist, simply that he may take there some unconverted person who, he hopes, may be graciously wrought upon. Not long since a chaplain stood up in a temperance meeting and said that he was accustomed to take his glass of wine at dinner, but that, if his example would have the effect of inducing some soldier to sign the pledge, he was ready to sign it. Immediately a soldier stood up and said that he would sign it if the chaplain would. The chaplain signed it there and then and the soldier did likewise. Many others who had entire confidence in their own power of self-control, have signed the pledge, that they might induce those who lacked this power to sign it. Paul very distinctly lays down the principle that we are to forego things that in themselves are lawful to us, if our example is likely to affect persons of less self-restraint or of less liberty of conscience. There were Christians at Corinth who could participate at a feast given in an idol temple; there were others who could not do it without imperilling their own souls, because of conscientious scruples; one might say, let the first go and the others stay away. Yes, but if the first go, the others are likely to go too, through the mere force of example; and Paul asserts in the strongest manner that they who avail themselves of the liberty their conscience allows them, are responsible for the harm accruing to others who are led by their example, against their conscience, to do the same thing. He that knoweth to do good and doeth it not, to him it is sin. The 14th ch. of Romans brings out clearly the principle we have referred to; the conclusion reached (xv. 1, 2) is:

"We then that are strong ought to bear the infirmities of the weak and not to please ourselves. Let every one please his neighbour for his good to edification."

In Corinthians Paul says, All things are lawful unto me, but all things are not expedient. He would seem to be referring to what he states more precisely in ch. xx, viz. his liberty to eat and drink and support a wife at the expense of those to whom he ministers, a liberty which he chose to forego for the sake of greater advantages likely to flow from his renunciation of it. The great majority of men have very little confidence in their own judgment, and are accustomed to be swayed by the opinions and actions of others. There is such a thing as a common conscience, common to a class or community, and the individuals of the community with few exceptions are content to defer to this standard, and yield to it in cases where their own feebler conscience would have led them in another direction, if it had not been thus dominated. "None of us liveth to himself," others are involved in what we do, and we are bound to consider not merely the lawfulness of an act, but the influence it is likely to have on others. Paul says; "If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend." Here Paul fully recognizes the principle that we may consider the consequences of an act in estimating the moral character of the act. He had himself no scruples about eating meat; but if by eating it he should encourage some one to eat it whose conscience opposed it, he would certainly abstain. He says again, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is offended or is made wine." Thus we have the matter placed in its positive form and in its negative form. *It is good* to abstain, when the eating or the drinking may be prejudicial to another by leading him to imitate you. And the first quotation shows that *it is exceedingly bad* not to abstain when the example is likely to lead to such a result. Paul became to the Jews a Jew and to the Greeks a Greek; that is, he had reference to the effect his conduct might have upon others. He conformed to Jewish peculiarities so far as the interests of truth would allow, when among the Jews; and similarly sought to propitiate the Greeks by the adoption of usages that were not blameable. Love worketh no ill to one's neighbour, and must therefore have reference to the possible effects of example.

In the world, in what is evil, nothing is so potent as example: multitudes are led to do things simply because they are done by others. It would be a strange thing truly if Christians were required to tie their own hands by not availing themselves of the influence of example. We have heard of more than one conversion within a week, brought about in this way: one person proposing to another to attend the preaching of the Gospel and offering to accompany him; the parties thus led by the force of example having become awakened and brought to Christ. How many have been saved from a drunkard's grave, by the conduct of Christians in signing the pledge and thus leading them to do the same.

GREAT IN PRAYER.

"The poorest man who is great in prayer is, perhaps, a greater man in affecting the destinies of the world than the Emperor of Russia." So said Norman Macleod; he wrote it in his journal in 1845, and we find it in the Memoir of him just published. Strange as the sentiment may sound to some, it is one that finds warrant in Scripture. Just at this moment the eyes of men are directed towards the Czar of Russia. A great host stands ready at his bidding to precipitate itself upon the provinces of European Turkey. England gives some intimations of a purpose not to suffer the Porte to be over-whelmed by this Northern avalanche. What will this power do, and what will that power do, are questions every where asked. But there are potentialities in prayer, far surpassing those which any Emperor commands. Two witnesses for God are mentioned in Revelation (xii.) "who have power to shut heaven that it rain not in the days of their prophecy, and have power over waters to turn them to blood, and to smite the earth with all plagues." Under this symbol is set forth the power of God's praying people to affect the destinies of nations. Their testimony for the truth brings them into conflict with the systems that are not of God, and while they witness to God upon the earth, God witnesseth for them from the skies. They desire not the destruction of their enemies, but that God should acknowledge them that are his and open a way for the truth. They pray that God's way may be known upon earth, his saving health among all nations; and God, in reply, sends upon their enemies such chastisements as are calculated to induce conviction and repentance. They have many promises of large significance. God says to them, Ask and it shall be given you; whatsoever ye shall ask I will do it; all things are possible to him that believeth. It was in answer to Daniel's prayers that the Medes and Persians were enabled to take the city of Babylon and give the Jews liberty to return to Palestine. It was in answer to the prayer of Hezekiah that the mighty army of Sennacherib was overthrown. In the Old Testament we have many such illustrations of the readiness of God to hear the prayers of his children and bring to pass results that no more earthly potentate could be sure of accomplishing. In fact, the representation of the Bible is that all the powers that be are of God, and that they are cast down or confirmed at his pleasure. And the promises are given to believers specially in order that they may become co-workers with God. Let not the mighty man glory in his might, the rich man in his riches, the wise man in his wisdom; but let him that glorieth, glory in this that he knoweth God who exercises loving-kindness, judgment and righteousness in the earth. He that is least in the kingdom of heaven in greater than all. The fervent effectual prayer of a righteous man availeth much. The prayer, 'Thy kingdom come' will one day be fully answered, and the kingdoms of the earth become the kingdoms of our Saviour Jesus Christ.

But the question may be asked, Whereby does a man become great in prayer? Nothing better deserves consideration than this. We may say in one word that a man becomes great in prayer, greatly successful in prayer, by becoming acquainted with Christ. When he knows how God delighteth to honour Christ, he will offer believing prayer for signal displays of the divine power, and not in vain. Paul counted all things but loss for the excellency of the knowledge of Christ, and just in the measure of his increasing acquaintance with him, was the prevalency of his prayers. The Syro-Phenician woman knew the heart of Christ, and therefore would not allow his words to dishearten her. The adversary strips us of our power at the throne of grace just in the degree in which he can inject unworthy views of God into the heart.

To be great in prayer a man must receive the testimony of the Scripture as to his own utter unworthiness and depravity. We must decrease, and Christ must increase, in our regard. When I am weak than am I strong. If any man will be wise, let him become a fool that he may be wise. Christ must be all in all. Self must be crucified. To this man will I look, even to him that is poor and of a contrite spirit and who trembleth at my word. Any thing like self-seeking will effectually deprive our prayers of power.

Another thing that is necessary is that we should be ready to be used of God in any way that may please him. True faith places all our powers at the service of God. If we are unwilling that the answer to our prayer should be conveyed through some act or sacrifice of our own, our prayer is vitiated; our faith is not what it should be.

All the conditions are summed up in the words of Christ: If ye abide in me and my words abide

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in you, ye shall ask what ye will and it shall be done unto you.

The world has not yet been able to satisfy itself that God gives any heed to prayer. As for recognizing it as a factor in history, that seems to men preposterous. How astonished will they be one of these days to discover that prayer has had more to do in affecting great Governmental changes than diplomacy, finance or armies have had.

How great the responsibility resting upon all believers to recognize the power placed in their hands, and to use it to the utmost degree of effectiveness. How great the responsibility resting upon every one of us to reach, by any sacrifice, by any effort, a position in which we may become great in prayer.

THOUGHTS ON THE GOSPEL OF JOHN VI.

"THE same came for a witness, to bear witness of the Light, that all men through him might believe." 7.

The precursor of the Messiah had for his mission to prepare the people for the advent of Christ, so that as soon as he appeared they might believe on him. As this was the intent of the all-wise God, we cannot doubt the fitness of the divine choice, as it regards the man and as it regards his work. That the man was admirably fitted for the task assigned him, appears by the complete sway that he obtained over the minds of all classes of men. All Judea went out into the wilderness to hear him, and all men as they listened to him recognized his divine commission, and were ready to greet even him as the Messiah, if he but asserted a claim to that sublime distinction. They mused in their hearts, if he were not the Christ. When they received baptism at his hands they virtually declared that they would welcome as Messiah the person whom he might indicate, whether it were himself or another. Since the days of Elijah, that is, for eight centuries, no man had gained such a mastery and universal recognition as John the Baptist had obtained. We find corroborative evidence of this in the way Josephus speaks of him, long after. As the morning-star announces the coming day, so in the ministry of John the son of Zachariah, all could see a celestial announcement of the rising of the Sun of Righteousness. How the wisdom of God appears in all this! Knowing the prejudices of the Jews, and the tenacity with which they would cling to their own conceptions of the needed Deliverer, He sent a man who, while he faithfully preached to all classes, commended himself powerfully to their convictions as the precursor of the Christ, and obtained from them all a solemen pledge that they would receive the One whom he would indicate. His testimony was of the kind just fitted to make all men believe on Christ, so far as any testimony could produce that effect. He wrought no miracles; but he himself was in one sense a miracle of fearlessness and sublime power. A solitary individual, without the prestige of rank or reputation, appears in the wilderness, making no provision for his own support, living on what he finds, sleeping any where, wearing any thing; men go out to see this inhabitant of the woods, and are addressed by him in such burning words of denunciation for their sins that they are smitten as by an arrow of the Almighty, and go home trembling and confounded as though they had seen a vision of the other world. Their friends and neighbours haste to see this strange man, and are likewise brought under the power of his words; and soon, all Judea, including the proudest Pharisees and men of highest religious position, flock to hear him. Miracles would have been unsuitable to his office as a precursor; they would have riveted attention upon himself; the object of his ministry was to direct the attention of men to the coming One, and fill their minds with expectation. He was a witness of the Light. But does not light bear its own testimony? does it need any extraneous testimony? Yes, if they who are to be enlightened are blind. Bartimens needed to have some testimony concerning Jesus before he would entertain the desire to come to him or the hope of receiving his sight. The Light that was about to dawn upon the land, was altogether different from any thing that they considered light, and would naturally fail to secure their submission; hence the necessity of just such testimony as that of John the Baptist.

Let us note one thing: the Jews, by their recognition of John the Baptist, indirectly but really bore their testimony to the Messiahship of Jesus of Nazareth. By soliciting baptism from John, they acknowledged that John was divinely commissioned to introduce to them the Messiah, and consequently that he whom he should introduce could be no other than the true Messiah. In the most unequivocal manner they set their seal to this declaration. If when Jesus shall enter upon his ministry and they shall become acquainted with the nature of his kingdom, they reject him, that can only show their contumacy and rebellion against the Lord and against his Anointed. Their testimony to Jesus, given before their prejudices had room to act, given deliberately and in the face of heaven, must stand unimpeachable; a national recognition of Jesus as the Christ, an utter condemnation of themselves and their children if they reject him.

NOTICE.

A Sale of Fancy Work, Children's Dresses, and other articles will take place to-day, in the Free Church Mission Boarding School, Girgaum, from 10 A. M. to 6 P. M. The proceeds will be given to the Native Girls' Schools in connexion with the Mission.

Epitome of News.

SATURDAY, NOVEMBER 11.

—*Times of India;* Sholapore: "The Government are redoubling their efforts, and sixty-one thousand persons are now employed on relief works. It is confirmed on good authority that two lakhs of people have gone to the Nizam's territory, but they are now said to be returning. The relief works here are in first-rate order, small works are opening all round. All the children are fed gratis, as two annas wages per man is confessedly too low. Jowaree at relief works is only five and three-quarters. A milk kitchen has been opened here to-day for children, and urgent cases are fed under Mrs. Grant's superintendence. Three thousand of the feeble are supported weekly. Fifty deaths have now occurred from the out-break at the Dyerwady works, proving it an epidemic of some kind, though doctors say it is not cholera, but continued weakness and exhaustion acted on by bad grain. Asiatic cholera has now begun in Sholapore: the isolated cases of deaths occurred from people wandering in from other district, and the Committees are very vigilant in their efforts, commencing to feed cattle with prickly pear leaves. Eleven hundred cattle left yesterday for Poona, and it is rumoured that Government has granted a slip of the ghats for grazing."

MONDAY, NOVEMBER 13.

—The *Madras Athenœum* makes the welcome announcement that the long delayed monsoon fairly broke on Friday night. The rain fell in torrents for a considerable time and the weather was rough and stormy.

—Chittagong telegram: "Severe cyclone with storm wave last night. Almost entire shipping stranded on northern back of river. Platform of jetty entirely washed away. Houses in native part of town largely thrown down."

—Some additional particulars about the damage done by the cyclone at Backergunge are given by the Calcutta papers:—"3,168 houses are said to have fallen in Barrisal alone, while all the thatched dwellings in Jalokhatty, Cowkhally, and Perozepore have disappeared. Boats in great numbers were swamped. In parts of the Dowlut Khan sub-division, the water was 18 feet deep; and out of a population of 600, only some 50 lives have been saved. "Among those who have been lost, are Babu Rudra Kanta Biswas, the Munsif of the sub-division; Mr. Sub-Inspector Benbow; the native doctor in charge; Mr. Sub-Inspector J. Jackson, of Golachipa, and all his family; Babu Chandra Kumar Ghose, Sub-Inspector; Babu Ganesh Chandra Bose, Inspector of Patuakhali; Mahima Chandra Mukerjea, head constable; Parbati Gupta, head constable, and the whole of his household; and the head constable, and all the constables of Taltolea. The loss of life in the entire sub-division is estimated at not less than five thousand souls. No reports had been received from Chalta Bunia, Tojimuddin, Ghazipur and Baranadi, at the time our correspondent wrote; but it was considered probably that these stations also had been destroyed. In the town of Barisal itself, upwards of three thousand houses had been blown down, and a large number of boats sunk."

—Mr. Nagoo Sayajee, contractor of Bombay, has given Rs. 10,000 to purchase grains for the famine-stricken districts to be sold at cost price. This gentleman has also undertaken to defray all the expenses that will be incurred for opening grain shops, &c.

—Major-General Kennedy has issued a circular to the officers of his Department in the famine districts directing them to give the weak and those absolutely in want of food preference over the others.

—*Lucknow Witness:* "After giving his experience with his first cigar in boyhood, Mr. Talmage speaks thus of his deliverance from the vile habit:

"But how about my last cigar? It was three o'clock Sabbath morning in my Western home. I had smoked three or four cigars since tea. I thought I was getting the inspiration from beneath. My hand trembled along the line, and, strung up to the last tension of nerves, I finished my work and started from the room. A book standing on the table fell over, and, although it was not a large book, its fall sounded to my system like the crack of a pistol. As I went down the stairs their creaking made my hair stand on end. As I flung myself on a sleepless pillow, I resolved, God helping, that I had smoked my last cigar, and committed my last sin of night study. I kept my promise. With the same resolution went overboard tea and coffee. That night I was born into a new physical, mental, and moral life. Perhaps it may be better for some to smoke, and study nights, and take exciting temperance beverages; but I am persuaded that if thousands of people who now go moping, and nervous, and half exhausted, through life, down with 'sick headaches,' and rasped by irritabilities, would try a good dose of abstinance, they would thank God for this paragraph of personal experience, and make the world the same bright place I find it, a place so attractive that nothing short of heaven would be good enough to exchange for it. The first cigar made me desperately sick; the throwing away of my last made me gloriously well. For me the creaking of the midnight owl has ceased, and the time of the singing of the birds has come."

TUESDAY, NOVEMBER 14.

—The late cyclone at Backergunge and adjoining districts was, apparently, one of the worst on record. We are told by the *Englishman* that the loss of life from the late storm-wave in the sub-division of Dakhin Shahbazpur is estimated at twenty thousand. A correspondent writes from Dacca to the same paper:—"I have most sad news to relate. Intelligence has reached the local authorities that during the cyclone of the 1st instant, a sea-wave passed over Dowlutkhan in Dakhin Shabazpore, sweeping away everything before it, killing, it is supposed, nearly ten thousand persons—to say nothing of cattle—and destroying much property.

—The wreck of a large ship has been discovered 390 miles South of Bombay, on the Bassas de Pedro bank in 24 fathoms of water.

—Mr. Johns, C.S. First Asst. Collector, Poona, was thrown from his horse on Friday last and died from the injury received on Saturday.

—The Bombay Garrison Total Abstinence Society gave a farewell tea-meeting the other day to the 1/2 Queen's leaving for Poona. General Gell presided and in the course of his address said: "The other day I met an American officer who came to India with the Prince of Wales, and I happened to mention I was a teetotaller. "Well," he said, "I am an abstainer too. When I joined the army at the time of the Civil War, I found that every man, who was wounded and who used intoxicating liquors, died of his wounds, so I made up my mind that I would have no more to do with the drink." That shows how the principle of temperance is gaining ground in every country, in every direction, so I hope my men you will all remember that you are members of a good cause, and don't be ashamed of a good cause. A friend of mine the other day said to me, "I am always being bothered to take wine; I don't like it, and it is a great nuisance. "Well," I said, "I will give you a remedy. Tell them you have taken the temperance pledge and I will guarantee they will not bother you again. They never ask me now." Well, may be some of you are going to Poona, and perhaps it will be a time of strong temptation with

you; my parting advice to you is "stick to your pledge." It is a fine thing to stick to, and when you get there you will find a great friend in General Lord Mark Kerr. Tell all your comrades and friends, "I am a temperance man, and intend to stick to it, and may God give you His blessing and keep you in this good way."

A correspondent writing form Kurnool on the 8th, the day before the outbreak and the looting of the grain dealers there, says ;—"The distress at present is very great. The scarcity is terrible, and I can assure you that thousands are suffering the pangs of sheer starvation. There are no less than 12,000 people now on relief works under Mr. H. M. Bond, the supervisor P. W. D., and I leave you to judge of his anxiety with such a large charge. There is every prospect that the number will be trebled in a few days. I hope I shall never see such distress again. No grain, no fodder; the cattle dying and the people on the verge of death—that is the situation. Cholum is three measures for a rupee; rice one and a half measures.

—There was a panic on the Bombay Exchange yesterday, produced by a sensational telegram of the *Times of India* from the *Pioneer*.

—The crime of suicide seems to be alarmingly on the increase in France. In the year 1874, according to the official report just published, there were 5,617 cases of self-murder, or, on an average, sixteen a day. Such a figure has never yet been reached in France or probably any other country. The daily mortality in France exceeds 3,000, and 16 suicides a day are at the rate of ½ of one per cent.

—To use a balloon for the purpose of surveying the bottom of the sea, says the *Globe*, would be generally considered the height of absurdity. But M. Duruof, the French aeronaut, has proved that it is not only possible but practicable to do so. During an ascent recently made at Cherbourg he noticed that the rocks at the bottom of the English Channel, immediately under the spot where he was hovering in space, were distinctly visible, being defined most clearly. The depth of the sea in the neighbourhood is estimatsd at about 200ft. to 270ft. and through that density of water the adventurer could trace not only the outlines of the rocks, but the course of the submarine currents, when all the time he was some 5,000ft. or 6,000ft above the surface. It is strange that the fact should not have been discovered before, though the dread which aerial navigators usually feel of too near an approach to the sea may account for the want of attention necessary for observing the phenomenon, which is probably explained by the fact that an observer placed at so great a height is necessarily prevented from seeing any reflection of surrounding objects on the surface of the water.

Wednesday, November 15.

—*Times of India:* "All the world knows that Her Majesty's representative can summon to his Durbar the proudest princes in India; and no one would be so absurd as to question the ability of the British Government to enforce, if necessary, compliance with such summons. Such being the case, it becomes the generosity and policy of the Queen and her Ministers to employ this high authority with the utmost reserve and moderation. Already within the last few years our Indian Government has held an unparalleled series of State solemnities. Since Lord Lawrence went home the pantomime has too often taken the place of the serious drama. Transformation scene has followed transformation scene. The elephants, the Maharajas, the gold and scarlet liveries have been constantly on the stage. The approaching Christmas performance will, we trust, be more sumptuous and more magnificent than any that has preceded it, if it is to inaugurate a new order of things; but, at the same time, we hope it is to be the last, for a time, at any rate."

—*Indian Church Gazette*; "The new Bishop is expected to arrive in Calcutta some time about the middle of January. We hear that he is unmarried, about forty-eight years of age, and that he is held in high regard by all who know him and has been much valued by the Bishop in whose diocese his work has chiefly lain. A retired Bengal chaplain, who has had some opportunity for forming an opinion, writes that the Bishop-designate appears to him, so far as a short acquaintance enables him to judge, admirably fitted to meet the difficulties and requirements of the diocese."

—*Singapore Strait Times:* "The house of Mr. Lehmann, a planter at Soengei Diski, in the district of Deli, was attacked on the 17th instant by a party of Mahomedan Battaks, who brutally murdered Mrs. Lehmann and two chidren, and seriously wounded Mr. Lehmann and his assistant, Mr. Reveneng, formerly in the Telegraph office here. Thirty people have been arrested on suspicion, and have been taken to Labuani."

—*Bombay Gazette*; Lahore: "The Russian Ambassador requested the Ameer to restore Abdool Rahman Khan's estates, otherwise the Czar would make him Governor of Bokhara, encourage attacks on Maimana and Badakhshan, invite the inhabitants to revolt and permit Sekandar Khan to invade Herat. The chiefs agree to petition the Ameer for the restoration of Mahomed Yakoob Khan."

—A list is published of 66 Maharajahs, Rajahs and other ruling Princes of India who are to attend the Imperial Assemblage at Delhi; and another list of 145 Native nobles to be present is published.

—*Bombay Gazette:* "The expenses of the Viceroy's camp and of his guests at Delhi will be paid from His Lordship's private purse. Mr. Prinsep's picture will be paid by private subscription at a cost of only £5,000."

—*Friend of India*: "The Lieutenant-Governor has ordered an inquiry by the local officers into the circumstances of the recent murder of the zemindar of Fureedpore, Purna Chundra Roy. It is said that the murderers were Ferazees—a puritanical sect of Mahomedans, whose creed is not unlike that of the Wahabees, and who are numerous in that district."

—Another Service of Song was held by Dr. Partridge at Morley Hall, Colaba, on Saturday. Many soldiers were present. The *Bombay Gazette* says: "The songs selected for the service were nine in number, in a printed programme, selections of sacred songs and solos by Messrs. Sankey and Bliss. Two of the songs—"Stand up for Jesus" and "Hold the Fort,"—the congregation was asked to join the choir which was heartily acceded to. The other songs were sung by members of the choir in parts joined in chorus by the full choir, which were all well rendered. The solo "Sweet by and by," sung by Mrs. Johnstone and the duet "Weary gleaner, whence comest thou,' by Miss Malloch and Miss Fallon, were both exquisitely rendered. During the interval of each song the congregation were addressed by Dr. Partridge, Rev. Mr. Hume, Rev. Mr. Small and the Rev. Mr. Macpherson. The service was closed by prayer offered by Dr. Partridge and the benediction delivered by the same gentleman."

Thursday, November 16.

—Grain unfit for food is offered for sale in the Famine districts. Government call the attention of their officers to it.

—The Rev. T. K. Weatherhead publishes the following: "Will you kindly allow me through your columns to solicit donations towards the European and Eurasian Poor Fund. To give some idea of the work and amount of relief given, I append particulars of the last two months. In September 1,338 loaves of bread, 484 pounds of rice, 1,130 bundles of wood, besides some tea and sugar were distributed. In October 1,392 loaves of bread, 397 pounds of rice, 966 bundles of wood, besides some tea and sugar. Also in September, Rs. 107 were paid for meals at an eating-house for men having no means for cooking, and for rent, and fares to places out of Bombay. In October over Rs. 200 were paid for the same objects. I have now only Rs. 37 in hand, and shall be glad to receive contributions."

—Mr. Roychund Deepchund, the father of Mr. Premchund Roychund, the chief native broker in Bombay, died yesterday.

—At the inquest on Ruttonjee Varange Desai, London, the Coroner made some strong remarks on the alarming frequency of suicides among students. He said that there had been three similar cases among students at the University College this year, and in Central Middlesex no less than six. He expressed an opinion, which we know to be shared by others, that the present strain of study and "cram", was too much for the young men.

The *Times of India* says: "We have called attention to this melancholy story for more than one reason. It is unfortunately true that suicide is not all uncommon among the class to which this young man belonged, and it can hardly be doubted that the explanation offered by the Coroner accounts for very many cases. It is, however, worthy of notice how exceptionally frequent suicide has been among Hindu and Parsee students. Three young men from this Presidency, who left Bombay full of hope and sanguine resolutions, have destroyed themselves in London within the last twelve or fourteen months."

—Same: "The Bishop of Madras, who is now in Bombay, will proceed to Indore this week, and will hold services at that station and at Mhow on Sunday next, and Confirmations the following day. His Lordship then proceeds to Jubbulpore, *en route* to Delhi, where he will be present at the Durbar."

"The Gaekwar through his Minister, Sir T. Madava Row, has given the handsome sum of Rs. 10,000 towards the relief of the poor who are suffering from want in Poona and elsewhere"

—*Advance October.* 5: The great Tabernacle for the meetings conducted by Messrs. Moody and Sankey was completed exactly as promised. It easily accommodates as many as 8,000 persons. Both the evangelists pronounce it the best audience room they have ever had. The first meeting in it was held last Sunday morning at 8 o'clock. Everything was ready and in perfect order. The room is decorated with texts of Scripture, painted in great red and black letters on the white walls and gallery fronts; on the east, "I am the resurrection and the life;" on the north, "The blood of Jesus Christ, His Son, cleanseth us from all sin;" on the South, "He that believeth on the Son hath everlasting life;" and on the wall behind the platform is the text, "Now is the day of salvation." The building is well lighted, and the whole effect is good.

Sharp upon time Mr. Moody came forward to the railing which guards the platform, and in his blunt, positive manner, said: "I want to give you a passage from the Word of God as a kind of watchword for these meetings: "Not by might, nor by power, but by my Spirit, saith the Lord." We have got to take our minds off these large meetings and fix them on God. If we are to have a great blessing in the Northwest it must come from God. Now let us all sing the hymn.

Joy to the world!
The Lord is come.

It is not in the books but it is in your hearts,"

After singing Dr. Goodwin offered prayer. Then after the hymn, "I Need Thee Every Hour," Mr. Sankey sang "Only an Armour-Bearer," first, however, offering a short earnest prayer for God's blessing upon the singing as well as upon the preaching in the meetings which were to be held, and that the gospel might be carried on the wings of song into many hard and careless hearts.

"When I first came in here," said Mr. Moody, "and saw that text, 'I am the Resurrection and Life,' I said to myself, that is just the chapter to open with. We want the resurrection power right here in Chicago." He then read the account of the raising of Lazarus, in the eleventh chapter of John.

Another song by Mr. Sankey. Another hymn was sung by the whole congregation, and then Mr. Moody announced his text: Jesus said, take ye away the stone.—John xi: 39.

—The following notice of the late Rev. Mr. Capron of the Madras Mission, is from the *Sutyawurtamani:* "He has been much engaged in village and itinerant work, while an excellent boarding school for young women and an English day school have been continued much of the time, affording an excellent education to many young men of the higher classes of the town. A permanent medical work of much value has grown up at the mission station. Mr. Capron was very painstaking and thoughtful towards the natives in all their troubles and sicknesses. Especially was this true of any whose circumstances placed them within the sphere of his care or responsibility. During the late invasion of cholera he watched over the town of Manamadura as if its people had been his own parishioners, seeing that medicine was provided and that sick travellers had food and care as well. Whatever he undertook he did thoroughly, and any in distress who came under his attention were sure that the minutest particulars of their case would not be overlooked and the smallest details would be foreseen, remembered and provided for. His patient, minute, loving care, his conscientious obedience to duty, his rigid sense of what constitutes honesty and faithfulness, and his kind and unflinching efforts to promote them in all under him will long live in the memory of those who knew him. Though a man of positive opinions and strong convictions we believe he died as he had lived, not only without an enemy, but carrying with him the love and esteem of every one in India who had known him. He came to India after many years of consecration to missionary work. That consecration was entire, and it made the Manamadura station a field of labour which he would not be tempted to desert."

Friday, November 17.

—*Bombay Gazette*: "The English papers and our correspondents' letters all represent the position of Russia as somewhat critical. She seems to be politically isolated from the other Powers of Europe, to be hard pressed for money, which, we are told, she can only borrow from her own people, and that she has to encounter opposition in Servia and Roumania instead of the friendship and welcome she anticipated from the people of those countries."

—Same; telegram, London, 16: "It is expected that Austria will mobolize her army. The *Globe* an-

nounces that 21 Battalions of Infantry, 7 Regiments of Cavalry and 80 guns will be selected as the first English force if their services should be required."

—The Str. *Mirzapore*, with English Mail for Bombay, left Aden yesterday, 3 P. M.

—The New York papers publish a despatch from Salt Lake City which states that on the 10th ult. Judge Boreman passed sentence upon John D. Lee, the Mormon "bishop," who was recently convicted of participation in the Mountain Meadow massacre nineteen years ago. The prisoner having the right under the laws of the territory to choose death by hanging, shooting, or beheading, and having chosen to be shot, he was sentenced to be shot to death on January 26, 1877.

Nothing can be more strongly marked than the declaration that France is "exclusively and resolutely devoted to the task of her own internal reorganisation, and will allow nothing to draw her out of the privacy into which she has for the present retired."

—Deaths last week, 316.

The *Englishman* publishes the following further particulars about the loss of life and devastation caused by the late cyclone:—"The later news that has been received but too fully confirms the apprehensions that had been formed regarding the effect of the cyclone in Barisal and Noakhali. The loss of life in the Backergung district has been deplorable. It is estimated that at least one-sixth of the population of the Dakhin Shabazpore Sub-division has been drowned; and if this estimate is accepted, the number of deaths would amount to nearly forty thousand. The last reports, however, state that even this is an under-estimate, and that the total mortality can hardly be less than 70,000 or 80,000. If this is so, the calamity is probably the most prodigious of its kind that has ever affected this country. The reports we have received show that the local officers are straining every nerve to meet the emergency and alleviate the distress. The Commissioner, Mr. Peacock, proceeded to Backergung as early as possible, and the Lieutenant-Governor was there, we believe, on Saturday last. Forty-one relief centres have now been established. Additional officers have been deputed to the distressed tracts, steamers have been sent, and rice, salt, medicines and extra native doctors have been sent from Calcutta. Additional police have also been appointed to repress lawlessness and depredation. From Noakhali the news at present received is scanty; but, so far as is known, the storm-wave does not seem to have been so fatal in its effects there as in the island of Dakhin Shabazpore. At the time of writing, however, we have no detailed information of the state of things on the exposed islands of Hattia and Sandip. The fact that people were floated ovor by the force of the wind from Sandip to Chittagong, across a reach of 10 miles of sea clinging to the roofs of houses, or sticking to pieces of wood, shows sufficiently the severity with which the cyclone must have visited those islands."

—The *Satya Mitra* is informed on reliable source that "Mr. Rustomjee Nusserwanjee Khory, of Bombay, has successfully obtained a degree from the Royal College of Physicians of London.

—*Times of India*: "The area affected by the failure of the usual rain supply is 54, 392 square miles, and beginning with Khandeish on the north it extends to the Collectorates of Nassick, Ahmednuggur, Poona, Sholapore, Sattara, Kaladgi and Belgaum to Dharwar on the south. Sholapore is the actual as well as the geographical centre of the distress. The population of those districts is eight millions, and the cattle number more than four millions-and-a-half. The country as a whole is agricultural, the population living by their crops very much from hand to mouth."

—*Overland Mail*, Oct. 27: A conspiracy against the Government has also been discovered in Spain.

Slade and Simmons, the spiritualists, were again before the magistrate at Bow Street on Oct. 20 and 21, when the case was further adjourned.

The Queen held a Cabinet Council, on Oct. 23, and prorogued Parliament until Dec. 12.

The Bristol Triennial Musical Festival was brought to a successful conclusion on Oct. 20.

Amongst the deaths recorded this week are:—Right Rev. Addington Venables, D.D., Lord Bishop of Nassau; Lieut-Gen. Chambré, late 11th Foot; Major-Gen. R. G. B. Wilson, R.H.P., R.A.; Col. R. L. Phipps; Lieut.-Col. T. P. Harrison, late major 107th Regt; Major R. M. North, late 2nd Madras Light Cav.; Mr. T. Walton, B.C.S.; and Mr. T. Gordon, late of Jaffna, Ceylon.

It is said that Dr. W. B. Carpenter, F.R.S. has consented to undertake a series of investigations into the character of "spiritualism," availing himself of the exceptional advantage of the presence of Mrs. M. F. Kane, better known as Maggie Fox, with whom and her sister Kate Fox (now the wife of an English barrister,) these much disputed phenomena took their origin, at Hydesville, near Rochester, U.S., in the year 1847.

The Madrid *Official Gazette* of Oct. 24 publishes a circular prohibiting all public manifestations of Dissenting religious bodies outside the churches. Only the cemeteries are to be held inviolable. The circular defines public manifestations, and lays down various regulations as to Protestant places of worship.

A telegram dated Oct. 23, from Constantinople, states that the Government has discovered a plot against the life of the Grand Vizier and Midhat Pacha, in which two Ulemas of the highest rank, Ramiz Pacha, and another high personage, were implicated. They have been arrested and exiled to Tenedos, Lemnos, Rhodes, and Cyprus respectively.

Sir Wilfrid Lawson, M.P., addressed an Alliance meeting at Wrexham on Oct. 26. He argued that if education and religion were to be successful, temperance must be practised as well, or both went for nothing. His belief was that the Permissive Bill afforded the only true remedy for existing evils. Replying to the objections of the Bishop of Peterborough, who said that public-houses were the poor men's drawing-rooms, he asked how could the bishop condemn the Alliance supporters when he repeated day by day in the Lord's Prayer, "Lead us not into temptation." He asked the constituencies to vote only for Permissive Bill supporters.

Miscellany.

—The *Spectator*, Melbourne:

"Sceptical critics have often endeavoured to discredit the authority of the gospel narratives by showing that they contain slight variations, which are generally easily reconciled. Sometimes these discrepancies are of the most trivial character, arising, it may be, from the error of an early transcriber, or even the mis-translation of a Greek particle. And even if it be admitted that there are difficulties in the inspired records that are not susceptible of explanation, they are so few in number as to obscure the light of revelation in about the same degree as the spots on the solar disc diminish its brightness. The agreement of the sacred writers in all essential particulars is moreover incomparably closer than that of the profane historians; and it is curious to notice how newspapers of the day differ even about contemporaneous facts, of which the chroniclers profess to have been eye-witnesses. Let us take for example the reports of the proceedings at the Athenæum on the night of the 24th ult., that appeared in the three Melbourne morning journals next day. The *Argus* stated that there were 400 in the hall, the *Age* that there were about 450 present, and the *Telegraph* that the meeting was "comparatively small." The first-named paper declared the division on the question of opening the doors on Sundays was so close that it was impossible to tell whether the opponents or supporters of the proposal were in the majority; the *Age* said that the enemies of Sabbath desecration had "a slight majority;" while the *Telegraph* unhesitatingly asserted that there was "a heavy majority in favour of respecting the law of the land," and that "the defeated cause is hopeless." We believe the secularists were fairly defeated; but an historian half a century hence could not write confidently on the subject even by reading three distinct records of the event published within a few hours of its occurrence. And if he were to discuss the probabilities of such a meeting having been held in the spirit of hypercritical antagonists of the Scriptures, he would arrive at the conclusion that the gathering at the Athenæum was a myth. He might argue thus—"Here are three persons who profess to have been present at an alleged meeting about the result of which there should have been no doubt. If there was only a small number present there could not have been a large one; and if their votes were so nearly equally divided that no one could tell which side was victorious, neither could have had 'a heavy majority.' As it is impossible to reconcile statements so conflicting, the safest way is to reject the whole account as a fiction."

Selections.

VARIETY. UNITY. ACTIVITY.—I.

CONCLUDING APPEAL AT THE GLASGOW CHRISTIAN CONVENTION.

BY REV. A. N. SOMERVILLE.

CHRIST'S Garden is distinguished for its variety. "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices; a fountain of gardens, a well of living waters, and streams from Lebanon." (Cant. iv. 12-15.)

Who does not know that Christ's church is to be made up of a multitude whom no man can number, of all nations and kindreds, and peoples and tongues? In his garden Christ will have specimens of all kinds of sinners gathered from the world, to illustrate the efficacy of his blood and the power of sovereign grace. They shall be brought from the weary kingdoms of Europe; from the wild steppes and teeming cities of Asia; from the interior of down-trodden Africa; from the "icy mountains" of Greenland; from the plains of thriving Canada; from the energetic States of North America; from the volcanic regions of Mexico and Guatemala; from the rivers' banks and pampas of Brazil and La Plata; from the cold tracts of Patagonia, and from the stormy Falklands; from the isles where the canary sings; where the great French exile expired; and where the sugar plant rears its stems; from grand Madagascar: from the cinnamon-groves of Ceylon; from the gold-fields of Australia; from the isles where the clove and nutmeg shed their produce; where the bread-fruit tree expands its beautiful leaves; where the fronds of the cocoanut tree wave over the waters of the Pacific; and where the bird of paradise flutters among the branches.

But this is not all. There is a charming variety in Christ's garden, arising from diversity in the display and development of grace, in those planted within its enclosure. In this garden you will find the vine with its fruitfulness; the olive with its fatness; the fig tree with its sweetness; the pomegranate with its juices; the orange with its "vegetable gold." Here, we have the beautiful rose; there, the graceful and delicate lily; younder, the calamus and trees of frankincense. Of Christ's plants, some are more distinguished for their form; others for their brilliant bloom; others for their fragrance; others for their useful qualities. Some stand out conspicuously, and are seen most to advantage when growing by themselves; others rejoice in the sympathy of their kind, and look prettiest when seen in group. Some thrive best on the moist soil of affliction; some even prefer the cold borders of the snow; others spring from the crevices of the rock, and climb vigorously over difficulties and opposition. Some demand a sunny exposure, and spread over the wall. Some need the rill of living water to be ever flowing at their roots. Some, orchid-like, contrive to live almost without visible means of sustenance at all; others retreat into shady nooks and caves, "strengthened unto all patience and long-suffering with joyfulness."

It is probable that the profuse variety in the development of grace in different individuals is due in part, to the diversity of natural constitution with which grace comes in contact. Here we find Abel with his righteousness, and Enoch with his holy walk; Noah, with his stedfastness; Abraham, with his faith; Sarah, with her wifely reverence; Melchisedec, grandest, as we take it, of the sons of Ham; the servant Eliezer, with his conscientiousness; Isaac, with his fear of the Lord; Rebecca, with her alacrity at the call of God; Jacob, with his power in prayer; Joseph, with his filial and fraternal love; Job, the Gentile, with his patience; Moses, the lawgiver, with his meekness; Aaron, with his stillness under the rod of God; Miriam, with her timbrel of praise and all her "jubilee singers" by the sea; Joshua, with his courage; Jethro, the Midianite, with his sagacity; Caleb, with his full following of the Lord; Phinehas, with his zeal; Rahab, of Jericho, who received God's messengers with peace. Here are Jabez, the honourable, with his largeness of request; Deborah, with her patriotism; Gideon, with his magnanimity; Ruth, the Moabitess, with her attachment to God's people; Hannah, who brought up her child to abide before the Lord for ever; old Eli, who trembled for the ark of God; and Samuel, with his singleness of heart; lovely Jonathan, with his disinterestedness; David, with his many-coloured experience; Obed-edom, who welcomed the ark within his house; Heman, afflicted from youth upward, yet ever clinging to his God; towering Solomon, with his wisdom; the boy Abijah, a lily of the valley, taken from the thorns; Jehoiada, the venerable, who did good in Isreal, both toward God and toward his house. Here Elijah, with his fearlessness of man; and Elisha, with his faithfulness amid prevalent apostasy; the Shunamite, with her contentment; prickly Jonah, abasing self, but aye exalting God; Amos, the wild rose from the pastures of Tekoa; Hezekiah, with his godly sincerity; Manasseh, crimsoned with the deep flush of repentance; Josiah, with his tenderness of heart; Isaiah, all aglow with the promises of God; Jeremiah, with his plaintiveness; Ezekiel, dark with divine mysteries; Habakkuk, bright with his joy in God; Daniel, with his intrepid decision; and, near him, three noble plants—Shadrach, Meshach, and Abed-nego, with their unfaltering loyalty to God;

Ezra, with his delight in the law of the Lord; Nehemiah, the governor, with his nobility of soul; and queenly Esther, with her care for the children of her people.

And over a little way, Mary of Nazareth, with her lowliness; and old Simeon, with his lively hope; John the Baptist, with his uncompromising fidelity; ingenuous Andrew, with his brotherly regard; Nathanael, with his guilelessness; Nicodemus, rich and learned, with his earnest inquiry after truth; the Samaritan pitcher-plant, with her tiny vessels of living water; the centurion of Capernaum, with his humility; the demoniac of Decapolis, with his enthusiasm; the Syrophenician, with her importunity; Peter, with his ardour; John, with his assurance of his Master's love; Mary of Bethany, with her blessed choice; the woman of the city, with gratitude's delicate perfume; the beggar Bartimæus, with inflexible resolution; Zaccheus, the publican, with his promptness to receive the Lord; the malefactor, like the flowering Cereus, blooming in the darkness of Calvary; Mary Magdalene, the rose of the resurrection morn; Stephen, with his martyr's crown; Dorcas, with her charities to the widowed and the poor; the Ethiopian treasurer, with his simplicity: Cornelius of Cæsarea, chief captain of all the Gentiles; Paul, with his absorbing devotion to the cross of Christ: good Barnabas, with his gladness at the success of others; Timothy, with his unselfish readiness to serve; Eunice, who taught her child the Scriptures from his youth; Lydia, with her kindness to the servants of Jesus; the gaoler, in one night blossoming with all his house; Apollos, with his mightiness in the Scriptures; Aquila and Priscilla, who had a church in their house; Corinthian Gaius, with his hospitality; beloved Persis, who laboured much in the Lord; gentle Epaphroditus with his pastoral sensibility; Epaphras, the Colossian azalea, white all over with the snowflowers of intercession; Philemon, who refreshed the bowels of the saints; Onesiphorus, who cheered Christ's prisoners in their chains; John Mark, expanding into full beauty in the autumn of his days; Luke, with his friendship that no trials could impair; the elect lady and her charming sons; and, not to speak of a host of others, that pretty flower-bed of little children whom Jesus took up in his arms, put his hands upon, and blessed.

Oh, exquisite variety! exquisite variety! (I think I can witness specimens of it at this moment around and before me, where I stand.) All within Christ's garden are sinners; they are saved by the same Saviour, washed in the same blood, regenerated by the same Spirit, sanctified by the same Word, yet all of them differ from each other. No two of them are alike. Variety is at once the law and beauty of the garden. Among us variety is essential to the idea of a garden. Deprive Christ's garden of its variety, and one of its prominent attractions would be gone. How, then, should there be jealousy, discord, strife, among those who are plants in the one garden of the heavenly King? Shall I be inflated because I think I possess some quality in which I perceive a brother to be defective? or shall my bosom rankle with envy because I discern some excellency to be in another which is awanting in myself? The discovery of gracious traits in others, which are lacking in ourselves, is one method by which fulfilment of the precept is secured—"In lowliness of mind, let each esteem other better than themselves."

The garden of Jesus Christ is the one place where rancour, dissension, feud, and bitterness, should be unknown. It is the Paradise on earth, which Jesus would have the world to gather around, so as to behold something of heaven within, that thereby his own claims as Saviour and King should be recognized. The one mark selected by Himself, by which He would have his garden make impression on the world, is, that it should present the embodiment of love. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

In that unique and grandest of all prayers ever offered on earth, John xvii., five times, and each time with a difference in the plea, does the Lord Jesus, as the Great Intercessor, ask of the Father that his people—and this, too, in all ages—should be one. Five times! Have we thought of this? Twice does He give this as a reason for his request: "That the world may believe." "That the world may know that Thou has sent Me,"—adding, after his second mention of the reason, this marvellous plea: "And that Thou hast loved them as Thou hast loved Me!" Strange that we should not fall in with Jesus in his own way for promoting the Church's well-being! No doubt these frequent appeals to the Father for the oneness of Christ's people suggest to us the occurrence of some great obstacles in the way of maintaining this unity; and the experience of centuries has shown how formidable these difficulties have been; but not the less does the intercession of Jesus evince the unspeakable, the indispensable importance of unity, and guarantee its full accomplishment at last. My own persuasion is that the quarrels, contentions, and, alas! I fear I must even say hatreds, among Christians, have done more almost than anything else, dismally to arrest the progress of the Gospel.

The compactness of the tribes of Israel for forty years in the wilderness at once preserved them from infection by the corruptions of the nations around them, and proved an indispensable requisite to the conquest of their promised inheritance. Had the Church of the New Testament times, of which Israel was typical, maintained a corresponding compactness, she would, by this time, have been far on her way towards the possession of her world-wide inheritance, promised to her in the person of her Head. "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

It was a singular delight to me, while lately engaged in God's work beyond the Atlantic, to find myself in the midst of an assembly in British America whose components, a short time ago, represented eight separate ecclesiastical organizations, but are now combined in one compact body—one church. It seemed to me as if a new factor had suddenly appeared on the earth for the subduing, by God's grace, the world for Jesus.

Oh, the power of combination, concentration, and of the unity of the Spirit in the bond of peace! If we take a collection of small pieces of glass, and cause the rays of the sun to pass through them, no apparent effect is produced. Even if the separate pieces should be rounded, and thickened towards the centre—in which case the pieces of glass, if presented to the sun, would assume the character of burning-glasses,—still the effect, from the smallness of the glasses, would not be great at one spot. But let all the pieces of glass be melted and cast, so as to form a lens of thirty or thirty-two inches in diameter, and then be held up so as to concentrate and transmit the rays of the sun, the intensity of heat produced at one point will be such as to melt the hardest substance. So with the power of combination on the part of Christ's people when the glorious rays of the Sun of Righteousness are brought to bear, through them, on the hearts of men on the earth.—(*Christian.*)

LESSONS FROM THE CENTENNIAL EXHIBITION.

BY REV. HERBERT W. MORRIS, D.D.

Our times have fallen in the most eventful century of the world's history. Very wonderful are the things that have come to pass in our day. Discoveries and inventions have been made that have already, in no small measure. revolutionized the world, and that promise at no distant day to issue in greater and happier changes still. Of all this we have, just at this time, a grand illustration in our Centennial Exhibition. Rich and manifold and magnificent as are its displays, it is not my design to offer a description of any of them in particular—this has been liberally done in the public prints; my purpose is to present a few general thoughts conneced with *Religion*, which were suggested to my mind as I roamed through that wilderness of wonders. To me the Great Exhibition furnishes a demonstration of three facts, all interesting and important to the Christian.

1. *That man is a being distinct from, and infinitely above, all the other living tenants of the earth.* This is the doctrine of the Bible—"made in the image and likeness of God"—made in the full possession of reason, conscience, and rational speech. But this is the doctrine which, above all others, the skepticism of the day seeks to overthrow by evolving from lower creatures those that are higher, and, from these others that are still higher, and finally man himself from the monkey. Man, according to the prevailing theory, is but an improved gorilla. To effect this improvement, we are told, indeed, required a long time. Grant its advocates all the time they demand. Now, the gorilla is older than man; by their own admission, large baboons roamed the forests of Europe in the Miocene period, a period that antedated the first appearance of man by ages upon ages. Giving the gorilla this immensely long start of man, let us follow the two in their downward career to the present time. How do they now stand—how do they now compare? Let us enter the *Main Building* of the exhibition, and what a display of fabrics and ornaments is before us; what purple and fine linen, what silks and velvets, what lace and embroidery man has contrived to enrobe and adorn his person. Let us now turn and ask what improvements the gorilla has made in this direction. Nothing; not one iota of progress: see him still in the very same black, coarse hair, which nature gave him in the dim and distant miocene. Let us enter *Agricultural Hall;* what implements and machinery for cultivating the soil; what variety and abundance and perfection of corn and wine and oil and fruits and flowers hath the intellect of man called forth for his comfort. Let us stop and inquire again, what has the gorilla done for himself in this respect? Nothing; not one iota of progress; see him still roaming in his uncertain search for the wild fruits of the forest. Let us pass over to the *Art Gallery:* what a substantial and symmetrical and magnificent building; here we are reminded of the comfortable and elegant dwellings, and often palaces of marble and cedar, which man has learned to contrive for his habitation. And what by this time is the habitation of the gorilla? The same as of old: not one iota of progress; still but the rude nest of twigs and dry leaves. Let us walk down *Belmont avenue:* a regiment in uniform and under arms meets us; see how man counsels and concerts with his fellows, uniting into armies, to repel his enemies and to defend his home. But the gorilla—what expedients has he devised for these ends? Nothing; not one iota of progress; we still see him savagely and single-handed advancing against his foe. We enter the *United States Building:* and before us are the terrible engineries of war; the sword, the rifled cannon, the frowning fort and floating battery. But what arms or armor hath the gorilla fabricated. Nothing; his sole resort is at this day what it ever has been—his brawny arm and naked tusks. We visit the *Publishers' Department:* here man stands forth before us in the glory of his intellect, reasoning and computing and experimenting; studying the history, geography, and geology of the globe; and measuring the distances and weighing the masses of the orbs of heaven. And where is our gorilla in reference to all these? Nowhere; he is a mere cypher—a total blank. Once more, let us direct our steps toward the *Horticultural Hall:* no sooner have we passed through its graceful entrance than the sweetest music arrests our ears, and diverts our attention from the myriad wonders of nature that occupy its spacious area; the harmony of the instrument is complete, the combinations of sound awaken the most thrilling sensibilities of our nature; the strains now move and melt the soul, and now rouse and raise it on the wings of devotion to the throne of the Highest. But stay—hark, listen to the melody of the gorilla; and what do we hear? None other than the same hoarse and harsh grunts that awakened the echoes of the primeval forests. In no direction, in no habit or practice, in no action or effort, has this animal made one iota of progress during all the thousand ages of its existence; while man, in his far shorter period, has advanced to the marvellous heights of knowledge and ingenuity now displayed in Fairmount Park. How account for this immeasurable difference? It is not owing to difference of circumstances; both have been inhabitants of the same world, both have subsisted from the same soil, both have lived under the same sunshine. Nor has it been owing to length of time; in this the advantage has been all on the side of the gorilla. How then account for the immeasurable gulf which separates them? Simply on the ground that they have been created essentially different and distinct. Reason, even the germ of reason, being wanting in the gorilla, he is incapable of progress, is uneducable and unimprovable. Of this brute it may be said, and truly said, "As it was in the beginning, is now, and ever shall be." Every engine and instrument, every painted scene and marble statue, which crowd those vast Halls, proclaim in clear utterance your *Darwinism* to be a falsehood; while the whole grand Exhibition stands forth a demonstration that man is a creation of God, made in his own likeness and image.

II. This Exhibition furnishes a proof of *man's capacity for endless progression in knowledge and happiness.* The progress of a man, as there exhibited, is grand and wonderful. The sum total of his attainments in art, science and literature, is truly amazing. How various his studies, how numerous his contrivances, how surprising his inventions, in husbandry, manufacture, building, and travelling. A thousand volumes would not suffice to describe the productions of his hands, and as many more volumes would not contain the titles of the books he has written. He has studied every object, and explored every region within his reach. He has delved into the mountains and plunged into the deep. He has examined the strata of the rocks, and estimated their dimensions, their order, and their age. He has analyzed the invisible atmosphere, arrested the lightning in its terrific course, and dissected the sunbeam in its descent to the earth. Of all this we have numberless

and manifold proofs in the halls of this Exhibition. Here is one instrument by means of which he can lay hold on the pencil of light, and with it depict a landscape, or paint a portrait with unerring accuracy. There is another that conveys his commands, or warnings, or wishes through the depths of the ocean and over the heights of the mountains, with speed outstripping the winds. Yonder is a third, that brings down the moon and lays it at his feet, that he may examine its rocks and craters and dread desolations. And here still is a fourth instrument that reveals the nature of the elements that blaze forth from the mighty circumference of the sun, and even of those that faintly glimmer from the tail of a comet. Step by step man has carried his calculations and his researches to the planets and to the stars, and contrived to scan with more than eagle's eye the stupendous creations that lie in the bosom of infinite space.

Such is the intellectual progress set forth at this great Centennial. This Exhibition—its products of art and science, its creations of genius, its statuary and painting, its engines and machinery, its mathematical instruments and philosophical apparatus—is a sublime proof and illustration of the capacity of the human mind for unlimited progress. In what light this concourse of achievements may interest others most I know not, but to me one of its most intensely interesting aspects is a proof of the reasoning soul of man, and of its capacity for endless progression in knowledge and happiness. This whole amazing assemblage of wonders does but mark the progress of which the intellectual spirit of man is capable, the progress it has made in this the first stage of its existence. I say the first stage, for it does not end here. Here it acquires but the rudiments of knowledge, but its first lessons. The soul is a unity; it cannot leave behind any of its essential faculties when it quits the present world. It will still retain its capacity for advancement, and is destined to advance through its interminable existence. This is no speculation. "Now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known." If in this short life and disordered world, and while dwelling in a feeble body, subject to pains, passions, and appetites, and while beclouded with sin and corruption, the soul makes so great a progress, what will be its advancement in the heavenly world, in a spiritual body, with faculties cleared and invigorated, surrounded by transcendent displays of wisdom and power, and aided in all its studies by the instruction of angels. Amid all these celestial advantages, who can describe or conceive what man will become in the course of future ages in the lapse of unending cycles. This idea of infinite progression attaches to the soul a dignity and a grandeur that is unspeakable and full of glory. What a magnificent prospect to view man advancing along the ascending path of his immortal existence, ever augmenting in capacity, ever increasing in knowledge and wisdom and happiness, as he drinks from the Fountain which can never be exhausted. To me the Great Exhibition is a pledge of this glorious destiny which the Bible holds forth to man.

III. This Exhibition is eloquent of promise to the *race* as well as to the individual. In it we clearly read that a happier day is coming on apace to our sin-stricken and disordered world—the day when *the Gospel of the kingdom shall be preached to all nations.* It is a short and unworthy view of these surprising inventions and discoveries, that regards them merely as money-making instrumentalities, or commercial conveniences, or as means ministering to the present ease, or luxury, or comfort of man. These are but the incidental results that flow from them; the great end in the purpose of Him who hath given the powers to discover and invent, lies far above and far beyond these petty interests. They are designed to bring about infinitely nobler and more important results. As the elevation of the dry land, the spreading of grass, the introduction of trees, and the creation of birds and of beasts, were preparatory to the establishment of a paradise on the globe which had been so long dark, without form, and void—so the great discoveries and inventions of these latter days have been introduced one after another by Him who still ruleth over all, in order to establish the kingdom of his dear Son among men.

Here in Fairmount Park we see brought together samples of the material instrumentalities which God employs, and will employ, to fill up the valleys of separation, and to level down the mountains of difficulties that now stand in the way of the chariot of salvation to roll with the sun around the globe. *Steam Communication*—this shall promote intercourse and acquaintance among the nations, shall remove national suspicions, allay national animosities, and lead to a mutual knowledge of one another's language, history, sentiments, and habits, and thus prepare the way of the Gospel by begetting a feeling of universal brotherhood. The *Printing Press*—this, too, shall promote knowledge, civilization, and the arts, and multiply copies of the Holy Bible adequate to supply all the millions of our race. The *Telegraph*—it also shall stand a swift messenger between Christian lands and their faithful missionaries in all climes, and at a coming day may serve to flash the word of truth and the officers of eternal life to those dwelling towards the four winds of heaven. *Machinery*—this likewise, in its thousand varied forms, shall reduce the toil, increase the leisure, and ameliorate the condition of mankind; through its means the wasting fifteen hours' labor have long since been reduced to twelve; later, the twelve to ten; and the ten will come to eight, and the eight to six; for this one-fourth part of man's time, by the aid of multiplied machines, will be found sufficient to provide for all his wants and wishes; so that men in general shall be favored with abundant leisure for *study* and *devotion.* Thus, in the wise Providence and through the gracious blessing of heaven, shall the evils of the Fall be remedied, and the happiness of Eden be restored to the weary, wandering children of men.

The great exhibition is a picture in miniature of what the world is yet to be. Enter any one of those vast buildings, and there you see, not Americans only, but men from every nation under heaven—Britons, French, Spaniards, Germans, Russians, Italians, Swedes, Turks, Norwegians, Algerines, Egyptians, Negroes, Chinese, Tasmanians, Japanese, men of Australia and of the distant isles of the ocean—all dwelling in peace and in friendly and happy intercourse under one and the same roof. Here we have a picture of what the whole world of mankind is to be in the fulness of time. Here we have an earnest of the fulfilment of the prophet's words: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them,"

Yes, in the halls of this Exhibition we behold the material forces and instrumentalities which God will press into his service to bring about those happy days. Here are the wheels and springs and levers of the grand machinery, which God will place each in its position, to work together to make the kingdoms of this world the kingdom of his dear Son. O if anything makes me wish to live long and to see many days, it is to witness the overruling Providence of heaven marshalling and combining all these achievements of the age, to pull down the strongholds of Satan, to elevate our fallen race, and to enthrone the blessed Saviour king of kings and lord of lords.

HEALED IN ANSWER TO PRAYER.

We are very far from thinking that the use of medicine is not according to the will of God; but it does appear that there are some cases in which it is his good pleasure to deal in a special way, and sometimes, after the manifest failure of all human effort, to heal in answer to the prayer of faith. The following appears to be such a case, and we publish it because it seems to us free from fanaticism, and because the narrative is, in our judgement, calculated to correct some erroneous views, and to teach some useful lessons, on this subject.

My dear Mr. M.,—You will probably remember at the beginning of this year receiving a few lines from me, written from Germany, asking if you were personally acquainted with any cures known to be the result of the prayer of faith accompanied by the laying on of hands. At the same time I mentioned to you how seriously ill I had been with chronic diarrhœa and dysentery since two years, the result of exhaustion from the trying and exciting scenes through which I passed during nine years of missionary experience in India.

At the time I wrote to you I was thoroughly discouraged, more so than even when I came from India: for then I had all the remedies to try, but now I had seemingly come to the end of man's skill, and was certainly nothing better. As I had tried unsuccessfully, homœopathy, allopathy, German baths and waters, bracing Swiss mountain air and scenery, friends were beginning seriously to doubt whether I should ever rally sufficiently to allow me to return to India. In March I was so ill and weak I had not energy or life sufficient to rise from my couch during the three weeks immediately preceding my recovery. In the meantime my physician, of whose skill and kind consideration there can be but one opinion, became discouraged of any immediate cure, and advised that I should return to my friends in England as soon as I had strength to do so, remarking that it probably might be years before the disease would leave me, and I must not go forth to India until completely free from it—that time and patience were the only remedies for me.

In January my mind was greatly exercised about Scriptural healing, but whilst I saw that the Lord was both able and willing to heal others, I felt I lacked that appropriating faith which could say, "The Lord will heal *me.*"

During February I waited on the Lord with a dear Christian sister for further light and teaching; and on March 7, whilst confined to my bed from increased weakness, arising from the strength and violence of the disease, I was enabled to believe that the Lord was minded to heal me if I gave up the case entirely into his hands. Previous to this there had been a solemn renouncing of self-will, both as regards health and as regards future mission work. Very deep was the conviction that the Lord had need of me in India, to make known the glad tidings of salvation to the women and girls residing in towns beyond the range of present missionary operations—places to which an inexperienced lady missionary could not venture, but to which He calls me, and permits me to consecrate a past missionary experience as an extra talent to be traded with and put out to interest for Him. The Lord having graciously used me in past times, the devil is opposed to my return, and has raised up some to try to harass, hinder, and discourage me; but the Lord has overruled all, and turned seeming evil into good, and has shown me it is his will that I should go out to India as a Bible missionary, at my own charges, and unconnected with any society.

The conviction that the Lord was minded to send me forth to India again greatly enabled me to see that heath was one of the blessings included in the word, "Whatsoever ye shall ask." The only condition of receiving is "asking believingly," or with the full expectation of receiving, and this we can easily do, when we have Scripture, or the Lord's providencial dealings, to show us the will of the Lord on the matter in question. We, *i. e.*, my dear friend Mrs. M—— and myself, grasped the promise that "the prayer of faith shall save the sick," a promise which has never been cancelled or withdrawn from the Church. We pleaded the promise in the full assurance of faith, and healing was grasped and rested in from that very moment. It was on March 26 that we met in order to pray and use the other Scriptural means laid down in James v., and from that moment there was not a shadow of doubt as to the result. Perfect healing was looked for and *expected* moment by moment, and every return of the sickness was *unexpected* and disappointing. The desease continued with unbatted force during the next three days (so that none might say we took it out of the hands of man just as we were on the eve of a cure); but faith triumphed, and there was perfect rest concerning the sure and certain result of it, and on the morning of the fifth day I woke up perfectly cured, and since reaching home, just five months, there has not been even a treathening of the return of the old enemy.

One word more in conclusion, and it is this—faith to grasp the promise in my case was greatly strengthened by the relinquishment of outward means. I found that the use of means, and looking to the skill of man for a cure, *hindered* me from looking *off* unto the Lord. Means may help some; I am quite sure that they hindered me from praying for healing. Though I frequently resolved to make the recovery of health a very special subject of prayer, it was a strange fact that I almost invariably forgot to do so. But from the moment that, by the solemn relinquishment of means, I broke down the bridge of retreat, and shut myself up to either healing by the prayer of faith or continuance to sickness, my whole heart and mind united in pleading earnestly, constantly, with the Lord for healing. Some hindrance was moved out of my way, and I had liberty in prayer for this special blessing. The Lord knows that my infirmity is to walk by sight and sense, so He graciously teaches me again and again that I must walk by faith and not by sight. The same training may not be needful for all. Believe me, my dear Sir, yours sincerely,

Louisa A. Anstey.

1, *Greenhill-gardens. Edinburgh.*
(Christian)

BRAVE HERMAN.

Many years ago there lived in Holland a little boy named Herman, whose true story I am going to tell you. The King of Spain, who ruled over Holland too, was not willing that his subjects should worship God as they thought would best please Him, but as he, the King commanded. And when they disobeyed him, and would not bow down before the images of the Virgin Mary and the Saints, would not go to con-

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fession or do penance, he punished them, shutting them up in prisons, and putting to death, after the most terrible tortures, men, women, and even tiny little children.

Herman's father was a "preacher," as the ministers were called in Holland; but he had no church, and when he taught his people he was obliged to meet them in lonely fields, behind haystacks, in the lofts over stables, or even under ground. He could not even wear the dress of a clergyman, but that of a blacksmith, and he worked at his forge during the day, though he had once had a great deal of money, which the King had taken away from him. At the time about which I am telling you the King's officers had found out that Herman's father was still preaching to and teaching the people whenever he could do so. They determined to find him, and, when he was in their power, put him to death.

Herman was only twelve years old, but he was living in a terrible time. Often had he been hidden for days together with his father in the dark closets and secret places while the King's soldiers were searching for them, and he had seen many of his father's people dragged away to torture and death. These things could not frighten him, for his father had taught him only to be afraid of doing wrong, and that if he should ever be taken prisoner, he must not be frightened, but only speak the truth, and believe that God would help him, no matter how hard it was; and then he could best help him and make him happiest, by taking him home to paradise, even if he went through terrible pain and suffering.

The chilly spring evenings were growing shorter, when word was carried around to the people that a service would be held in a lovely field by the river, several miles out of the city.

You may be very sure the people were glad to know it, and by stole out of the city by twos and threes, and crept along by the hedges and under the willows, still a large company were gathered round the pulpit, which was only a barrel on which the Bible lay. The service was nearly over when the sound of horses' feet, rushing over the hard ground told them the soldiers had found them out. In the confusion and gathering darkness of twilight, nearly all succeeded in getting away, but poor little Herman had been caught by his long hair, and dragged up on the saddle in front of a tall, cruel-looking man. "That's the preachers's brat," he heard one soldier say; "throw him in the river."

"No," called out another, "take him to the Duke, till we find out where his father is hiding."

Then Herman knew he was to be taken before the terrible Duke of Alva, by whose command so many people had suffered, but he only shut his eyes and prayed God to help him not to be afraid to speak the truth, and to help him to bear his pain. And God did help him, for when he was standing before the terrible man, he was only very pale, and when the Duke said, "Boy, where is your father?" he answered very low but quite distinctly, "I cannot tell you."

"Tell me," thundered the Duke, "where is your father, or I'll cut off your ear!" and he dragged the liltle boy near his chair by his ear. Herman only said again, clasping his little hands together with pain, "Sir, I cannot tell you." With one stroke of his sword the cruel man cut off the boy's ear, and holding it in front of his face, said, "Now will you tell me."

"No, Sir, I cannot."

"If you do not this moment tell me, I will cut off the other ear," said this wicked man.

But the poor little boy only said again, "Sir, if you hurt me, you do not hurt my father. I cannot tell you." And when the other ear was held before his face, he still made the same reply, though he could not hinder the tears streaming down his face, he was in such pain.

"Tell me, boy, if you are not a coward and afraid, what book does your father read?" said the Duke, when he found the other question would not be answered.

The little head streaming with blood was raised as the boy answered:

"Sir, I am not afraid. My father told me always to tell that he reads the Bible."

The one of the officers standing by the Duke said, "Sir, I beg you will spare this brave boy's life; he cannot be blamed that he will not betray his father."

"Aye," said the Duke, "he is a brave boy. Boy, for the last time, will you tell where is your father? and I will spare your life."

Herman looked up at the bright sword which the Duke was holding over his head, and he must have thought of the pleasant world, and the flowers, and sunshine, his brothers and sisters, his play-fellows, and the merry times there were in the world, but he only answered as before; and just before he fell asleep he said, "God has helped me."

Children, this is a very sorrowful little story I have been telling. "Our times" are so different from the days in which Herman lived. But still, I shall be very glad I have told you his story if some time—and such a time will come—the very hardest thing you can possibly do is to speak the truth, and you do it.—(*Advocate.*)

TELEGRAPHIC NEWS.

London, November 10th: In a speach made at the Guildhall yesterday, by the Earl of Beaconsfield, His Lordship said that Government aimed at the maintenance of peace and amelioration of the condition of the Christians in Turkey; at the same time the integrity and independence of Turkey and the observance of the Treaty of Paris must be upheld. He had therefore proposed a Conference, which the Powers had accepted. England's policy, His Lordship said, was especially for peace, though none of the Powers were more prepared for war if liberty or the Empire were menaced.—Mr. Pope Hennessy, late Governor of the Barbadoes, has been appointed Governor of Hongkong in succession to Sir Arthur Kennedy.—General Sir Richard Airey has been raised to the Peerage.

11th, A Despatch from Lord Derby to Lord Loftus, the British Ambassador at St. Petersburg, dated 30th ultimo, reviews the action of Her Majesty's Government and confirms the Czar's note of the 2nd October, proposing to the Emperor of Austria the Russian occupation of Bulgaria, whilst Austria should occupy the provinces of Bosnia and Herzegovina. In these propositions Lord Derby refuses to concur, and he has warned Count Schouvaloff that in case of a dispute, the atrocity agitation feeling in England would change, if it was once believed that Constantinople was menaced.—There is intense excitement in America, later returns of the Presidential votes rendering Mr. Tilden's election doubtful.

12th, 3-10 A. M. In a speech delivered by the Emperor of Russia at Moscow yesterday His Majesty said, "I ardently wish the Conference to agree, but if I cannot obtain rightful guarantees, I am determined to act independently, and am sure that the whole of Russia will respond to my summons."

Cairo, 11th. The Khedive's Finance Minister has been dismissed from his post and imprisoned under a charge of conspiracy.

London, 13th: This morning's Press regard the Emperor of Russia's speech at Moscow as a reply to that made by the Earl of Beaconsfield at the Guildhall on the Prince of Wales' birthday.—The Greek Government has announced a policy of armed neutrality.

Alexandria, 13th: His Highness the Khedive has accepted Mr. Goschen's financial proposals.

London, 14th: The Czar's Speech has been received with enthusiasm in Russia.—The Czar has ordered the mobolization of a part of the Russian Army. At the same time a Circular from Prince Gortschakoff has appeared explaining this measure; it coincides with the utterances expressed by the Emperor at Moscow.

Constantinople 14th: The Porte objects to state its views respecting the forthcoming Conference until it is informed of the points for discussion.—The Porte is making military preparations, and a division of the Turkish ironclads, under command of Admiral Pasha, is about to proceed to the Black Sea.

London, 15th: A Royal Warrant, just issued, creates in the army a new rank, that of second lieutenant for first apointments.—Aft. The Agricultural Bureau reports that the Cotton crop will average 91 per cent. quality superior, and yield earlier.

St. Petersburg, 15th: Russia has prohibited the exportation of horses.

16th: The Russian demands of Turkey comprise the appointment of Christian Governors, the election of native officials, the expulsion of the Circassians and the appointment of a permanent Consular Commission to supervise.

PASSENGERS SAILED.

Per P. and O. Str. *Deccan*, 6th:

For Southampton.—Two Miss's Muir, Mrs Marshall and two infants, Mr and Mrs Mercik, Mrs H oper, three children and one infant, Colonel and Mrs Fletcher, Mrs Pigott and infant, Mr W B Taylor, Lieutenant-General and Mrs Pott, Master Bo.le, Messrs J W Blake, Richardson, Campbell, Captain Seymour, Mr R Jackson, Lieut Cole, Colonel G T Hilliard, Capt a d Mrs Hore, Mr George Loran, and a Lady, Capt H S Stewart Messrs J R Williams, C Flanders, Capt and Mrs Nutt, Rev G W Manson, Mr Sache, and Miss Gordon.

For Brindisi.—Sir William and Lady Muir, Messrs A Mackenzie, E White, Major W Chaine, and Mr H Smith.

For Suez.—Mr, Mrs an.' Miss Bonwick and the Hon'ble G Leigh.

For Aden.—Messrs E Sm th, and William Kelly.

For Venice.—Mrs O'Meara and two children, Colonel and Mrs Davidson and infant, Mrs Calhusac, Messrs Howlden, R J Boustead, a Lady and Gentleman, Mr C J Comyn, and Mr and Mrs Philips and child.

PASSENGERS ARRIVED.

Per P. and O. Str. *Nepaul*, 7th:

From Southampton. Mr and Mrs F A Gillett, Mrs Battye, Two Misses Battye, Messrs W D Willock, Dane, Mrs R Brown, Mr and Mrs E C Bernard and infant, Mr and Mrs C MacNaughten, The Thakore of Limree and followers, Col and Mrs Berkeley, child and infant, Miss Prior, Mrs Meikelj hn, Mr and Mrs G Greig Miss Greig, Miss Burne, Mr and Mrs Jackson, Mr E H Mosca di, Mrs Higgins and infant, Messrs E B Armstrong, W Sullivan, Mrs Anderson, Mr H S Cox, Miss Cox, Messrs W McAllan, G McAllan, Prof Monier Williams, Mr C R Williams, Mrs L sack, Miss M Kemp, Mr and Mrs Glover, child and infant, Miss Merrick, Mrs's H bson, Malcolmson, Finch, R Way, Miss Turkhard, Mr Hawkins, child and infant, Mrs Benney two children and infant, Mr J Dalziel, Mrs Veitch, Messrs J G Watson, A Sullivan, F W Dod, R W Roberts, J D Burton, W H Cole, H E Haddon, E Leycester, E Baker, C Barker, A T Mullaly, W C Lewis, E H Clementson, and T Smith, Mr and Mrs Cooper, Mr L Pearson, Mrs Walton, Messrs Rohde, Kennedy, Mr Austin child and infant, Mrs W Phillips five children and two infant, Mr Collins, Mrs Staines, Mr Marriott, Col Chaucer, Mrs's Kuke, G iffiths, Mr S ithurst, Dr E J Lawder, Mr J Edwards, Mr and Mrs Walsh, Mr G Brown, Miss Thacker, Mr Beale, Mrs Bairy, infant and child, Messrs J Baittie, M Pestonjee and R Harding, R N.

From Venice.—Col and Mrs Reid, Capt Reeves, Mr Snow, Capt and Mrs Cowan, Mr Salmon, Mr and Mrs Ferguson and child, Mr Bagshawe, Lieut-Col and Mrs Bonus, Hon Mr Justice Jackson, Messrs Brereton, Anderson, W Payne, Roebel, Spooner, Alexander, Collingridge, Andrew, Mallett, Liebnitz, and Major Seic idt.

From Brindisi.—Mr E L Durand, Mr and Mrs McIver and infant, Dr Duca, Messrs Rustomjee, Elliott, Eisenlohe, and Gulies, Miss Gulies, Capt A Murray, Mr McEwan, Capt Forrie, Mr M leswo th, Mrs Chapman, Messrs J Kara, D Rutt'am, Stevens, Hon'ble J Justice White, Sir Gordon Cumming, and Mr D'Ercole.

From Suez.—Mr Diepuback, Mr Ritchie, and Mr Baker.

Domestic Occurrences.

MARRIAGES.

BEDFORD—HOBSON—November 9th, at the Byculla Church, Bombay, by the Rev G. C. Reynall. M A, Edward Bedford, Scindia State Railway, to Inez youngest daughter of the late Mr. Charles Hobson, of Woolwich, Kent.

BURN—BURN—November 11th, at the Cathedral, by the Rev. Ward Maule, John S. Burn, Bank of Bombay, to Eliza Galdia third daughter of R. Burn, Epsom

PENDLEBURY—KEMP—November 11th, at the Free Church, Esplanade, by the Rev. D. C. Boyd, Thomas Pendlebury, District Traffic Superintendent, G. I. P. Railway, to Minnie, fourth daughter of the late Godfrey Kemp.

ROBINSON—TERRY—On November 15th, at the Falkland Road Methodist Hall Bombay, by the Rev. Geo. Bowen assisted by Bishop E G. Andrews, D.D., Rev. John E Robinson, Hyderabad, Deccan, to Retla L, Eldest daughter of John R. Terry Esq New York city, U. S A.

DEATHS.

WATSON—November 12th, at Gore Bunder, Sophia Emily, wife of Goristopher Watson, aged 29 years.

THOMSON—November 13th, Mr. John Thomson, Measurer Chamber of Commerce, aged 22 years.

"BOMBAY GUARDIAN."

Subscriptions etc., received from 11th to 18th Nov. 1876 at the new rate.

R. Sharman, 30th November 1876, Rs. 2; Corporal Carr, 30th November 1876, Annas 8; Corporal Walters, 30th Nov. 1876, Annas 8; C. Sharman, 31st October 1876, Annas 8; H. W. Clift, 21st October 1877, Rs. 7-10; A. Christie, 15th April 1877, Rs. 3-13; O. W. Jones, 11th October 1877, Rs. 7-10; A. Chatetier, 20th May 1877, Rs. 7-10; T. Glover, 31st March 1877, Rs. 6; Lieut.-Col. D. J. McGregor, 31st Decomber, 1877, Rs. 8.

Advertisements.

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